

**In consuetudine provinciali Johannis Beccensis de officiis
Archiepiscopi et Capituli monasterii sacerdotum.**



Is ordeyned by holy church that whosoever shall be chaunge cure of soules shall declare vnto his parishens. iiii. tymes in the yere/the xiiii. articles of the faythe. The. x. commandementes of our lord god. The vii. werkes of mercy. The. vii. deadly synnes with the braunches therof. The. vii. principall vertues. And the. vii. sacramentes of holy church/ with other thynges necessary as shall appere hereafter.

Wherfore firste and formest ye shall knowe and understande / that there be. xiiii. artycles of the faythe/ whiche every man and woman is bounde stedfastely to beleue. Of these articles. vii. pteyne vnto god almyghty/by his dyuynite or godhed. That other. vii. perteyne to god almyghty by his humanite or manhode. **T**he firste of the. vii. perteyne vnto god almyghty god by his diuinite or godhed is this. That we shall beleue in one god/one in substance/ &. iiii. persons. The secōde we shall beleue in the father vnbegoten that is very god. The thirde / we shall beleue in the sone only begoten of the father/that he is also very god. The fourthe / we shall beleue in the holy goste equally pcedynge of the father and of the sone that he is lyke wyle very god. The first we shall beleue/that thys one very god: Father and Sone and

A. iiii.

holy goste/hath made heuen & erth/that is to say all
maner creatures visibible and in visibible. The sixte we
shall byleue that the churche catholical is holy/ and
that therein ben holy sacramētes suffyciēt to all ma-
ner of people for theyr saluaciō. The. vii. we shall by
leue that our bodyes shall ryse agayne at the day of
general Iugemēt/and be ioyned agayne to the soule
And than all they that haue dyed in the feyth of ho-
ly Churche and out of dedly synne shall haue Joye
euerlastyng in heuen. And all they that haue dyed
out of the fayth of holy churche / or in dedlye synne
shall haue payne i helle. for euermore. Of those. vii.
articles/whiche pertyne to god almyghty by his hu-
manite or māhode. The first is this that we shall by
leue the blessed Incarnation / that is to say that the
secōde persone in Trinite crist Ihesu was conceyued
by operaciō of the holy gost / and toke fleshe & blode
of the glorious virgyne our lady saynt Marye. The
seconde/ that he was bozne of the same glorious vir-
gyne. The thirde that he dyed for vs vpon the crosse
vnder the wycked iuge pylate / and his blessed body
was buried in the sepulchre. The fourth that he wēt
downe vnto hell in soule/ the body remaynyng in the
Sepulchre/ & spoyled hell of all those that were pre-
destynate to the glory of god. The fyfte/that he rose
agayne from deth to lyfe the third day. The sixt that
he ascended into heuen/and there sitteth at the right
hande of the father. The seuenth that he shall come
agayne at the generall Iugement and Iuge all the
worlde both good and badde.

HOrthermoze ye shall knowe and vnderstand
 that there be .x. cōmaundemētes of our lord
 god. The firste is this. Thou shalt haue no
 false goddes / but worshyp one very god. By this cō-
 maundemēt is forbyd ydolatrie principally / whiche
 is to do worshyp to other than to god alone. By this
 cōmaundemēt is forbyd also wyche craftes / charmes
 forserpe / Inchauntementes / and supersticions / and
 all vayne and deuyllyshe inuencions / whether they
 be done by wordes or by wrytynge or by any other fo-
 lish obseruaūce. The seconde commaundement is
 this. Thou shalt nat take the name of god in vayne
 by this cōmaundement is forbyd principally all ma-
 ner of heresy. Also all blasphemous wordes / whiche
 soude agaynst the goodnes of god. Also all periury /
 that is to saye to swere false wetyngly / and all other
 swerynge by god vntreueretly / or to swere vntreueret-
 ly by any parte of his blessed body. The thirde com-
 maundement is this. Thou shalt kepe thy holy day
 that is to saye the sonday / and other holy dayes ordey-
 ned by holy churche / and that day worshyp thy lord
 god / and absteyne from synne specially. And also fro
 bodely laboures excepte cause lefull and resonable.
 The fourth cōmaundement is this. Thou shalt ho-
 noure thy father and thy mother / that is to wete thy
 naturall father and thy naturall mother / thy godfa-
 ther & thy godmother / thy gostly father & thy gostly
 mother. Thy gostly father is / thy bysshop /
 thy curate / and thy gostly mother is holy churche / in
 whom thou was regenerate vnto gostly lyfe. The .v.
 cōmaundemēt is this. Thou shalt nat see / this is to

A. lii.

vnderstande that thou shalt nat flee any man oꝛ wo-
man by vñleful meane/nother by woꝛde noꝛ by dede/
by consent noꝛ by fauour. By this commaundemēt
also is foꝛbyd all maner of bodely hurte of any pso-
ne ageynst right. Also all those flee spirytually/that
by extorciō and power/ oꝛ by any other vñrightwysse
oꝛ vñcharitable meane oppresse innocētes / whiche
be nat gylty. Also all those flee spirytually/that bak-
byte & sclaunder any psonē ageynst right oꝛ ageynst
charite/to brynge them from good name vnto yuell.
Also all those flee spyꝛytually / that maye and wyllē
nat refresshe them that be in necessite. Also all those
flee spirytually that by theyꝝ yuell examplēs/oꝛ by a
ny other wycked psuasiōs endeuer and brynge/other
vnto synne. The sixt commaundement is this/thou
shalte do no lechery/by this commaundement is foꝛ-
byd all maner of bodely rōmūciō/bytweue man and
woma/except in lefull vse of matrymony. By this cō-
maundement is foꝛbyd also all maner of fylthy and
abhorrible pollutions wylfully / pꝛocured by any
inuencions oꝛ crafte:wherby the seede that is ordey-
ned to generaciō of mankynde / is done other wyse/
than into the dewe vessell/that is ordeyned therfore.
The seuenth commaundement is this/thou shalt do
no thefte/that is to say thou shalt nat take other mē-
nes goodes pꝛyucly ageynst theyꝝ wyl. By this com-
maundement is foꝛbyd also all maner of wꝛonfulle
takynge/occuppynge/oꝛ with holdynge other mēnes
goodes/cyther by fraude/ oꝛ by deceyte/by pꝛocrypt/
oꝛ seyned holynesse/by vsury/oꝛ by lymoun/by dyete
oꝛ by thyeꝛe/by strengthe/oꝛ by violence / oꝛ by suche

other. The. viij. cōmaundement is this/ thou shalt
bere no false wytnes neyther to hurt thy neyghbour
wrongfully/ nor to promote thy frende vnworthly.
By this cōmaundement is forbyd also all maner of
lyes concyued of malyce/ or intēded to other mēnes
hurt. The. ix. cōmaundement is this/ thou shalt nat
desire a nother mannes wyfe vñlefully. By this cō-
maundement is forbyd all maner of cōcupiscence of
the flesshe/ eyther vñlefully to will or to desire to pur-
pose/ or to cōsent to any kynde of lechery ageynst iu-
gement of reason. The. x. cōmaundement is this.
Thou shalt nat desire to haue other mēnes goodes
wrongfully. By this cōmaundement is forbyd all
maner of vñlefull desyre/ eyther in will/ or in purpose
to take or to with holde other mēnes goodes ageynst
right or ageynst good conscience.

¶ These. x. cōmaundementes be included and vnder-
stande in .ij. cōmaundementes / that be spoken of in
the Gospell of Mathe: that is to wete in the loue of
god/ & in the loue of thy neyghboure. He loueth god
duely/ that loueth hym aboue all other thyng / and
kepeth his cōmaundementes for loue / and nat all
only for fere of payne. He loueth his neyghboure
duely that wolde vnto hym/ and doth vnto hym: as
he wolde his neyghboure shulde wyl and do to hym
This is to vnderstande of wyl / ordered and confo-
med vnto reason/ that is to say/ thou shalt wyl and
do vnto thy neyghboure / as thou woldest rightfully
he shulde wyl or do vnto the.

¶ Beside these cōmaundementes of our lord god
there be. viij. werkes of mercy / whiche commonly be

A. iij.

called dedes of charite/ but doubtles in certayn cases
of necessite they be strapte commaundementes. And
these be they. To fede the hungry/ to gyue drynke to
the thursty/ to gyue herber to the herberles/ to clothe
the naked/ to vylite the seke/ to comforte the pryso-
ner/ to bury the ded.

Ferthermore ye shall knowe and vnderstāde/ that
there be. vii. pꝛincipall vertues orderynge a man to lye
well/ bothe ageynste god and the worlde. Thre of
them ordre a man pꝛincipally vnto god/ and they be
these: Feyth/ Hope / & charite. Feyth maketh a man
to beleue well i god & holy churche. Hope maketh a
mā to beleue well to come to the ioy of heuē / by the
grace of god and his owne merit. Charite maketh a
man to loue god aboue all other thyng/ and to loue
all other thyng for god.

That other. iiii. vertues ordre a man to lye well
ageynst the worlde and they be these/ Pꝛudence/ Te-
peraūce/ Rightwysnes/ & Strengthe. Pꝛudence ma-
keth a man to decerne/ and to iuge well what is good
what is bad/ what is to be done / & what is to be lefte.
Temperaūce maketh a man moderat in etyng and
drynkyng/ moderat in fleschely delectations/ mode-
rat in hate/ moderat in other conuersacion of mānes
lyfe. Rightwysnes maketh a man to gyue to euery
mā that is dewe to hym/ whether it be in tēporal goo-
des or in tempozall honour / Or whether it be in cor-
reckyng them that be puel/ or pꝛmotyng them that
be good. Strēgth maketh a man strōge in suffryng

aduersite & trouble / stronge in execution of Justice/
and correccion of synne / stronge and without fere to
holde with trouthe and vertue / stronge and withoute
fere to withstande vice and wychednes.

In constit Johā Pecchm de
sacramētis iterandis vel non.

HOrthermore ye shall knowe & vnderstāde
that there be. vii. Sacramēt; of holy chur
che: wherof. v. euery man & woman is boū
de to receyue at tyme conueniēt. The firste is baptis
me or cristendome / whyche putteth awaye oꝝygynall
synne. For this ye shall vnderstande: that whan our
firste father and mother Adam and Eue were create
and made / they receyued of almyghty god for them/
and for all theyꝝ issue / that is to say for all mankynd
the noble gyfte of oꝝygynall Justice / whiche if they
had kepte they and all theyꝝ issue hauyng the same
gyfte / shuld neuer haue died nor suffered any penaltie
of this wretched worlde / but shuld haue ben tꝛāslate
at conuenient tyme into paradise celestiaall / there to
haue lyued for euermore. But than bycause they dis
obeyed & brake the cōmaundement of god they losse
this gyfte of originall Justice / and fell vnto necessi
te of dethe / and to other wretchidnesse of this worlde
with all theyꝝ issue / wherfoze now all we be boꝝne
in oꝝygynall synne / that is to say in wantynge of oꝝy
gynall Justice / and can nat be saued by the ordynate
lawes of god / vnto the tyme that thys originall syn
ne be put away / & grace gotten vnto our soules whyꝝ

the is nowe done by this sacramēt of baptisme oꝛ cris-
tendome/whiche is the firste sacrament & entre vnto
all other sacramentes.

**In constit pꝛouincia lꝛ de
baptismo et eius effectu.**

This sacrament ought nat to be ministred but
by a pꝛest: except case of necessite/and thanne
euery man and woman may mynystre it. The father
oꝛ the mother maye mynystre it to theyꝛ owne childe
and yet afterwarde lye together after the lawe of ma-
trymonye. wherfoꝛe if suche case of necessite happen
vnto any of you/than ye shall saye with good intent
on this wyse. I cristen the in the name of the father/
and of the sone/and of the holy gooste / and while ye
be sayenge these wordes/ye shall caste water vpo the
chylde/oꝛ elles put the chylde vnto the water/& than
doubte ye nat/but that the childe receyue the sufficy-
ently this sacrament of baptisme.

The seconde sacrament / is Confirmation of the
bysshop / whiche gyue the grace to be the stronger in
the right byleue.

The thirde sacramēt is penaunce whiche restorēth
agayne the grace of god if it be losse by deedly synne.

The fourth sacrament is the blessed Sacrament
of the Altar whiche increaseth grace meruaylously
and causeth other spirituall effectes innumerable / &
no meruayle hercof for in this holy sacrament is co-
teyned vnder the forme of brede the very body of crist
Jhesu hys blood/criste hym selfe hole god and

ma: and lyke wyse in the chalys after the tyme of cō-
secracyon/ is conteyned vnder the forme of wyne the
very body of Crist Jesu flesshe and blode crist hym
selfe hole god and man.

In constit^o puincial^{is} Joh^{is} Pecchⁱ de sum^a tri-
nit^{ate} et fide catholica. Capitulo altissimus.

Byt ye that be laye people / whan ye receyue
this blessed sacrament at Ester/ or at other
tymes necessarye ye receyue hit in foume of
breue alone. For that thyng that is gyuen you in
the chalys is no sacramēt/ but wyne or water to cau-
se the holy sacrament to go to his place more redely.

The fyfte sacramēt is a noyntynge/ whiche remye-
teth and putteth awaye very all synes/ & encreaseth
grace to the better heilth both of body and of soule.

There be other. ii. sacramentes/ whiche no man is
bounde to receyue but they that wyl. One of them
is holy orde/ whiche gyueth auctorite to miunstre a-
bout the sacramēts of holy churche. That other is
mattymony/ whiche maketh lefulle the bodely dede
bytwene man and woman/ whiche ellis were vnleful
and dampnable.

In constit^o walteri de sponsalibus.
Capitulo Matrimonium.

And in thys behalfe holy Churche commaun-
deth vnder payne of cursyge/ that no psones

make any pryue contracte of matrymony together
noꝝ any secrete promise therof/ but that it be done al
only in open place/ and before diuerse persons ther
to specially called to bere wytnesse of the same.

¶ Extra de pñijs et remissio. cap. ois vtriusq.

¶ Et foꝝ moꝝe declaracion of the sacramēt of
penaunce / whiche was spoken of before ye
shal vnderstaḁe that there be. iij. thyngs spe
cially requyꝛed therto: that is to wete cōfession/ con
tricion/ & satisfaccion. Confession euery cristen man
and woman after they come to yeres of discrecion is
bōside to make at the leeste ones in the yere/ them to
knowlege all theyꝛ synnes to theyꝛ owne ordynarye
curate/ & to none other excepte a lefull cause/ why he
had they may take a nother confessour/ so that they
haue lycence therto of theyꝛ owne curate ordynarye.
¶ But foꝝ a shocche as some psones can nat well ma
ke theyꝛ cōfession/ some thynges shalbe shewed them
nowe by the grace of god / wherby they may the bet
ter orde them selfe in theyꝛ cōfessiō makynge. First
befoꝝe ye come to your goostely ffather loke that ye
gette you into a secrete counsaile with your selfe/ &
take as great studye and dylgence/ to remembre all
your synnes foꝝ the loue of god and your owne soule
helly as ye wolde take i a great matcr of wordly ba
untage. **¶** First remēbre your selfe in your cōsciēce/
whether ye haue ben doutefull in any Articles of the
faythe. **¶** The secōde remēbre whether ye haue bro
ken any of the. x. Comaundementys of our lord god

The thirde remēbre whether ye haue kepte the. ii. cō
mañdemēt; of the gōspell/that is to wete whether ye
haue loued god aboue all other thyngē / and done to
your neyghbour as ye wolde be done to. The fourth
remembze whether ye haue ben dyligent after your
power to fulfyll the. vii. werkes of mercy. The syft re
mēbre whether ye haue fallē in any poynt of cursyng
by the generall sentēce/whiche is cōmaunded & accu
stomed to be shewed you. iiii. tymes in the yere. The
vi. remēbre whether ye haue synned in any of the. vii
decldy synnes/that is to saye in Pryde / in wrathe/in
Enuye/in Couetyse/in slouth/in Glotonye/ and in
Lechery/or in any bzaunches of them.

¶ Pryde.

¶ Firſte in Pryde whether ye haue deſyred any bay
ne glorie/ or any bayne laude or prayſe of your ſelfe
before other for any gooddes of nature that ye haue
had: as beautye ſtrength or youthe. Or for any goo
des of fortune: as golde or ſyluer/riche clothes land
/ or catelle. Or for any gooddes of grace: as conynge/
eloquence/wyſdoms/ or other vertue. Or if ye haue di
ſpiſed/ or mocked other that haue wāted any of theſe
ſerthermore / whether ye haue fayned your ſelfe by
ypocryſy more holy / or more ryghtwyſe than ye ha
ue ben in dede. Or whether ye haue ſhewed your ſel
ſe by crakyngē/ or boſtyngē / or by other inordynate
deſyrtē in Pryde to haue that thyngē that ye had nat
or to knowe that thyngē that ye knewe nat / or to ha
ue done that thyngē whiche ye haue nat done in dede.

Or whan ye haue had any gyft of god singularly be
foze other as connyng/eloquence/wyldome/or othe
vertu whether ye haue thaught/that it hath comen
of your selfe/and nat all only of god. **O**r whether ye
haue supposed or thought that this goodnes hath
ben gyuen you of god oonly for your owne meritees
or deseruynges. **F**erthermore whether ye haue ben
proude of your kynne/or whether ye haue ben proude
that ye haue stode in fauour or familiarite with lord
or lady/or with any other estate proude of your office
or rowme/that ye haue ben in. **O**rels whether ye ha
ue ben ashamed of your kynne/bycause of theyr po
uerte. **O**r ye haue ben ashamed / that ye haue nat be
taken vp to hygher place or greater honoure. **F**er
thermore whether ye haue hadte pleasure to reporte
your yuell dedes/or whether ye haue soughte excuses
for them / and put other men in the defaute therof.
Or if ye haue ben dysobedient vnto your superiours
as to your father/or to your mother/ or to the prela
tes of the churche. **O**r trusted so moche in your owne
wytt/that ye haue dispised the counsaile of your bet
ters. **O**r takynge more vpon you than ye or your ler
nyng hath requyred. **F**erthermore whether ye haue
loued syngularite in your apparayle/singularyte in
your speche/or in other conuersacion/syngularite in
faste/in prayer / or in other deuotions taken by your
owne auctorite/ rather than in the comen fastes and
prayers/or other deuotions ordeyned by the churche
Or whether ye haue ben suspiciouse and curiouse in
serchyng and Juggynge other mennes dedes / and
proude and presumptuous in Justifyenge / and pre

ferryng your owne dedes/ before the dedes of other.

¶ Wrathe.

¶ Thanne in the synne of wrathe/ Remembre whether ye haue ben so greatly moued/ or styed by angre or by wrathe agaynst any man/ that ye haue wylled hym any hurte/ epyther in his body/ or in his goodes. **¶** Whether ye haue kepte wrathe longe tyme in your mynde often tymes thynkyng how ye myght be vengyde. **¶** Whether ye haue in your anger/ or wrathe hurte any man in dede/ by worde/ or by werke by counsaile/ or by mayntenaunce. **¶** Whether ye haue vexed/ or troubled any man by suete/ or by plee rather of puelle wylle and malpce/ than of good zeile/ and affeccion of ryghtwysnesse. **¶** Ferthermore whether ye haue cursed or asked vengeaunce vpon your eyn cristen. **¶** Whether ye haue ben so angre or so impacient in syknesse/ or in trouble/ or for any losse of temporall goodes/ that ye haue grudged with the ordynaunce of our lord god/ or spoken any blasphemouse wordes agaynst his goodnes/ or sborne vnererently by his holy name. **¶** Ferthermore whether ye haue refused/ to aske of them forgyuenesse/ that ye haue hurte/ **¶** Whether ye haue refused to forgyue them/ that haue hurt you. **¶** Whether ye haue misordred your selfe in brawlyng and chydynge/ or mysallynge your eyn cristen by wordes of rebuke oother agaynst theyr persones/ or agaynst theyr condicions. **¶** Whether ye haue ben so impacient customable epyther in game or in worldly besynes that ye haue

wylshed all at the deuyl/oz wylshed your owne dethe
oz any others. Or whether ye haue manessed to bete
oz to flee/and sworne the same with a great othe.

CEnuye.

Than in the synne of Enuye/remembre whether
ye haue be glad of other mens hurte oz soz of other
mennes pite. Or whether ye haue ben glad of other
mennes infamy and yll name / oz soz of other me-
nes fame & good name. Or whether ye haue ben glad
that any of your eyn cristē haue fallē to synne and
to vyce/oz soz that any of them haue kept them in
vertue oz in grace. Ferthermore whether ye haue of
malyce & puell wyl de famed any persone pryuely oz
apertly/ oz gyuen any helpe oz counsaile therto. Or
whether ye haue iuged puell of your eyn cristē with
out sufficient knowlege therof. Or whether ye haue
made hate oz disorde bytwene any persons for mali-
ce & puell wyl that ye haue had vnto them. Or whe-
ther ye haue letted to make peace and accorde/ where
ye myght haue done / and wolde nat for hatred & ma-
lice/oz for any other wyked occasion.

Couetyse.

Than in the synne of Couetyse/remembre whether
ye haue taken other mens goodes by thefte/by roba-
bery/oz by extorcion. Or whether ye haue byn in wyl
oz purpose for to do. Or whether ye haue withholden
other mens goodes wroufully from them. Or whe-

ther ye haue by flaterynge by fayre wordes or by fay
re promyse/or by any other vntrewe meane deceyued
any man of his goodes or of his lādes. Ferthermore
whether ye haue vsed any false / or deceytfull mar
chaundise eyther by vnsufficient stouffe / or by vniu
seweyghtes / or measures / or by any other subtylle
crafte. Or whether ye haue in any hande crafte wor
ke/or any other occupacion vsed subtyltye / or crafte
to deceyue your eyn cristen for your owne lurre. Or
whether ye haue wrought or laboured or vsed byeng
or sillynge vpon the sonday/or vpon other holy day
es without resonable and lesul necessite. Or whether
ye haue in byenge or sillynge or in bargyn makynge
or in ledynge any money cōmytted any vsury ayenst
the ordre of iustice and good charite. Or whether ye
haue cōmytted any Symony/that is to say bought
or solde / or any bargyn made of Spirituall thyng
for any temporall goodes. Ferthermore whether ye
haue fulfylled the deedes wll / whether ye haue ben
executo: or kepte the goodes to your owne vse/or spē
de them otherwise than i dedis of charite/or than the
deedes wll hath requyred. Or whether ye haue fals
ly forsworne your selfe for any worldly vauntage/or
whether ye haue desired any mānes hurt/or any mā
nes deth bycause of any vauntage that myght come
to you therby. Ferthermore whether ye haue payed
duely your seruauntis theyr wages. Or if ye be a ser
uaunt whether ye haue done truly your seruice. Or
whether ye haue mispende your maisters goodes or
otherwyse hurte your maisters bauntage eyther wll

fully or by your negligēce seruyce/or whether ye that
be of power haue withdrawn your hāde of charite of
refreschyng poore people. And ben couctyse of get-
tyng worldly goodes couetise in keppng them and
sorrowfull in beparryng fro them.

¶ Slouth.

¶ Than in the synne of Slouth / remēbre whether
ye haue ben slouthfull in godes seruyce specially bpō
the sonday and the holy daye/ slouthfull to come to
the churche/slouthful to pray whan ye haue bē there
slouthfull to here the worde of god preched/slouth-
full to applie your mynde to good thoughtes and to
good meditations. Negligēt to refrayne your mynd
frome yuell thoughtes/or your eyes frome vncaste
lokes. Furthermoze whether ye haue ben negligent
to lerne your Paternoster / your Aue maria/or your
Credo/or whether ye haue ben negligent to teche the
same to your owne children or to your god chyldren.
Or whether ye haue chastysed your childre & taught
theym good maners/or ye haue suffered them to vse
great sweryng and at theyr pleasur wanton and dis-
solute. Or whether ye haue ben negligent in keppng
your children from fire & from water/and from other
lyke Jeopardye. Furthermoze whether ye haue mys-
pende your tyme in Idelnes/or omitted and left vn-
done thynges that ye were bounde to do. Or whether
ye haue broken any bowe / that ye haue before tyme
reasonably promysed. Or whether ye haue broke/ or

ben negligēt in fulfyllynge the penaunce that hath
ben resonable enioyned you by your gostely fathers /
or by your ordynatics. Or whether ye haue hadde at
any tyme suche heuynesse / that ye haue dyspeyred of
the mercy or of the helpe of god. Or whether ye haue
wylled or wylled indycretely your owne dethe. Or
whether ye haue gyuen due thankes to god in youre
trouble or in your heuynesse remembrynge that our
lorde sendeth all for the beste if ye can so take it.

Clotouye.

Than in Clotouye / remembre whether ye haue bro
ken any fastes that hath ben comaunded by the chur
che without lefull cause. Or whether ye haue eten &
dronken many tymes so moche that ye haue had bo
myties / or ye haue fallē therby into syknes of dron
kenshyp / or ye haue fallen therby to bate and discon
ciō. Or ye haue fallē therby to some dissolute myrth
and reckels behauour that ye haue nat duely fulfyl
led those thynges that haue longed to your office or
to your charge. Ferthermore whether ye haue hadde
inordynate delectacion in eatynge and drynkyng or
used inordynatly or despyred metes or drynkes more
costely or more delycatly prepared than reson hath
required. Or whether ye haue induced / or caused any
other to take suche maner drynkes or so largely ther
of for the intēt to make them drōken cyther for spo
te or for any other wycked occasion.

Lechery.

Than in Lechery whether ye haue kepte oꝛ continued fylthy thoughtꝝ of the fleshe in your mynde foꝛ delectacion and pleasure of your body. Oꝛ whether ye haue consented in your mynde / to haue any fylthy dede besyde the lawe of matrimony. Oꝛ whether ye haue within matrimony vsed any maner contrary to dewe oꝛdꝛe of nature / oꝛ ayenst the profite of generacion. Ferthermoze whether ye haue excytede oꝛ moued any other to thys fylthy synne of lecherye eyther by signes oꝛ by wordꝝ / oꝛ by anowꝛnementꝝ of your body / oꝛ by lyght gesture & wanton behauoure by syngynge / by daunsynge / by kyssynge / oꝛ halssing oꝛ by any other dissolute / oꝛ vnhoneste demeanoure Oꝛ whether ye haue nat fledde the occasions of thys fylthy synne. But rather sought occasions therto.

Ferthermoze whether ye haue had eyther in your youth / oꝛ any other tyme fylthy touchynge of youre pryue meembꝛes / oꝛ of any others. And whether ye haue had any polluciōs in your slepe by fylthy dremes oꝛ vncleue ymaginacions specially by any occasyon gyuen befoze of your selfe. Oꝛ whether ye haue had bodely dede of Lechery with any persone. And whether syngle oꝛ maryed / whether with a virgē oꝛ with other / whether with any of your owne kynne / oꝛ with any of religion oꝛ within holy oꝛdꝛes.

Whan ye haue remembꝛed your selfe dylgently in the secrete counsaile house of youre conscience after

this maner of wyle / or after any other good of more
sufficent maner as the grace of god and your owne
wytte and wisdom wyll serue you. Than go to your
gostly father / & shewe hym all your synnes playnly
without any colour or cloke specially your deadly
synnes if ye haue any done syth ye were last. Shewen
with due circūstaunce and with the occasions therof
accozdyng. And than ye fulfyl one of these. iij. thynges
that be specially requited to this Sacrament of
penaunce. And a nother thyng / that is also requy-
red therto is Contricion / that is to saye / that ye be
sory for all those synnes that ye haue done. And be in
wyl and purpose no more to synne. The thirde thyng
that is requyred to this sacrament of penaunce is
Satisfaccion / that is to say that ye be in wyl to ful-
fyll suche payne and penaunce as shall be resonable
lymytted after the quantyte of your synnes. Than
these. iij. thynges hadde after this maner of wyle the
preeft that hath iurisdiction vpon you mynistreth to
you the sacrament of penaunce / and grace of abso-
lucion. And declareth you cleene asloped of all your
synnes (quātum ad culpam) that is to saye all your
synnes were they neuer so great for whiche ye hadde
deserued payne of hell euerlastyng now that payne
is chaunged by the vertu of this Sacrament of pe-
naunce into temporalle payne of this worlde / or of
purgatory. And if the payne or penaunce emoynd by
the preeft whiche stādech principally in prayer & fast
and in almes dede. If that penaunce be sufficient in
the acceptaciō of god for the quātitie of your synnes

the that fulfilled the payne of purgatory also wher
the ellips were dewe for the sayd synnes / shalbe fully
remitted and forgiven you.

But nowe to the honour of god and to the comfort
of all vs that be wretched synners / here may be mo-
ued a questyon whether every man after he hath do-
ne any deedly synne be out of state of grace / and in sta-
te of dampnacion / vnto the tyme that he be shryuen
therof vnto his gostly father and receyue this sacra-
ment of penance. Or whether he be in state of gra-
ce and state of saluacion beyng a loonly soyr in hys
herte for his synnes with wyl and purpose nomore to
synne though he deferre his shryft vnto the tyme ge-
nerall assigned by our mother holy churche. In this
behalfe .ii. wayes maye be taken. That one waye is
good and sufficient / that other waye is better and mo-
re perfyte. Better it is & more perfyte way for a mā to
go to his gostly father shortly after he hath done any
deedly synne / & be shryuen therof / and receyue the sa-
crament of penance / than to deferre his shryfte any
longer / & that for dyuerse causes: one is / ye shall ha-
ue the more encrease of grace. Another is ye shal ha-
ue the better knowlege of hym selfe and of his synnes
The thirde is he shall the better benquyssh he & ouer-
come the temptacions of the dyuell with many other
profites that he shall haue therby / wherfore it is spe-
cially counseyled vnto every man and woman after
they fele them selfe greuously wounded with any deed-
ly synne / that they shortly to take theyr gostly father

whiche may mynistrer vnto them this holy sacrament
of penance. But for as moche as some be nat dispo
sed to take the better and the more perfyte waye na
mely syth our mother holy church commaundet he
no lay persone to be schryuen but ones in the yere. Ex
cepte in dyuerse cases/as whan he is in perill of deth
or whan he shall receiue other sacraments. Therefore
ye may take that other waye/whiche is ryght good &
sufficient that is to wete that ye ones in the daye / or
ones in the weke at the leste/as vpon the sonday and
other holy dayes recyte and rekyn vp bytwene god &
you in the secrete hous of your conscience how ye ha
ue spent or passed your tyme. And if you fynde in your
conscience/that ye haue done any deedly synne / that
day/or that weke/than loke that ye be sorry for it. and
be in wyllc and purpose with helpe of our lord god/
no more to synne purpoisyng stedfastly to be schryue
therof to your gostly father at tyme assygned by ho
ly church. He that ordreth hym selfe after this ma
ner though he hadde done nener so great nor so gre
uouse/synnes/nor neuer so oft tymes/ye though it we
re. vij. tymes i the day/he myght yet as oft tyme aye
n by this meane/from deedly synne to the grace of god
frome state of dāpnacion into state of saluacion. Let
no persone/ therfore in any wyse refuse this gentyll
and sufferayne medycyne after they fele thym selfe
wofulded with deedly syne. But remēbre well these. iiij
thynges before reherled. The firste that they be sorry
in hert for theyr synnes. The seconde that they haue
purpose to be schryuen therof at tyme assigned by ho

B. iij.

ly churchē. The thirde that they be in w^{ll} with hel-
pe of god nomore to synne. If ye wante any of these
th^{is}. thynges after ye haue cōmytted any deedly sinne
whether it be by worde or by thaught or by dede than
doubtles ye be out of the fauoure of god/and in state
of dāpnacion / and all the werkes that ye do in meane
tyme be deed and vnfrutefull / and shall neuer be ac-
cepte in the syght of god. ¶ And if ye take these thre
thynges with you truely & vnfeynedly though your
synnes that ye had done were neuer so great / yet by
this meane ye shalbe in the fauoure of god/ & in state
of saluacion. And if ye happē to dye sodaynely with-
out any other chryst/so that ye dispisenat to be chry-
tē at cōuenient tyme. Than doubtlesse this shalbe
sufficient for your saluacion. And all the good war-
kes that ye do in meane tyme shalbe ryght frutefull
& graciously accepte in the sight of god/there to haue
grace and afterwarde gloze euerlastyng.

¶ Beside these doctrynes before sayd/ yet lette vs cō-
sider & ofte tymes calle to mynde the mooste ferefull
houre of deathe/ & puruey nowe some remedies/ & pre-
seruatiues ageynst the troubles & temptacions that
happen comynly the sayde tyme. And this is ne-
cessary nat all only for our self/ but also that we may
gyue cōsyle and exortacion to our frende/ whan he
is in the same Jeopardye. For if he maye be called a
frende that is dyligent aboute a syke person to my-
nystre vnto hyr. thynges necessary for his body whi-
che shalbe shortly dyssolued/ and be meate for wor-
z

mes. Noche more tha he is worthy to be called a re-
we and a faythfull frende that is diligent aboute a
lyke persone/to mynyste vnto hym thynges necessa-
rye for his soule whiche shall neuer dye / but euer in-
dure eyther in ioye continuall/or elles in payne euer
lastyng.

Lette vs nowe therfore consider before the trou-
bles of the houte of deth/ and thanne we shall suffre
thym the more easely whanne they come. Firste we
shall consyder.v.inaner of troubles or temptacions
whiche the wycked sende comenly troubleth or temp-
teth a tristen soule withall at the houte of deth. The
first is agaynst the seyth/whiche cometh principally
by suggestion of the deuyl. For the deuyl knoweth
surely/that there is nat a more redy meane to byng
a soule vnto euerlastyng payne of helle/ thanne for
to louce hym by some craft or subtyll perswasion to
forsake his seythe / or to doubte in any parte therof.
But than aboue all thyng lyke as ye haue begone
your lyfe in perfit seythe of holy Church / indeuer
your selfe stedfastly by the grace of god so for to ende
it. And lose nat the good dedes/ that ye haue done in
your lyfe before. For all the welthe of your lyfe be-
fore hangeth than of the ende. Thynke therfore sted-
fastly in your mynde/that all perswasions mouyng
agaynst the true seyth of the church be but temptaci-
ons & wycked suggestiōs of the deuyl/whiche wolde
deceyue you and make you to lose that ye haue done.

B.v.

Consider well also and stedfastly bylene that there was neuer man nor woman fyth the begynnyng of the worlde/that euer pleased almyghty god without trewe fyth of our lord god. There was neuer soule that euer came to Heuen / nor yet shall do withoute trewe fyth of our saupoure Christe Jesu. For these if the deuyl wolde dispeute with you in your saythe beware that ye stande nat with hym in disputacyon therof. For if ye do ye put your selfe in great ieopardy: for the deuyl is so subtyll in argumentacions/ that all the clerkes vpon erthe be nat able to be compared vnto hym. And thowghe our fythe in meke soules be lyke vnto swete spices of the apothecaries thope/whiche in beatynge / and boultynge gyuethe euer the sweter samour and odoure: yet if a man wyl presume vpo his lernynge or vpon his reson to stāde in disputacions of his fyth with the olde serpent the deuyl he shall nat fayle/ but he shalbe brought into the snares of the deuyl with manyfold errors and inconuenyētes. Therefore whether ye be clerke or lay man haue euer your fyth stedfastly/roted in the scrypture of the church/and content your selfe to rest thereto at all tymes/ but specially at the hour of deth whā your wyttes be mooste feble/ and your goostely enemy mooste cruell.

The seconde trouble or tēptacyon at the houre of deth is desperaciō. This tēptacion cometh comenly

by suggestyon of the deuyl. For whan a soule is sore
troublede with synkenesse and heuynesse/ than the de-
uyl putteth vnto his mynde such synnes as he hath
done befoze tyme spetypally some synnes / wherof he
was neuer schyden somwhat of negligēce / somwhat
of forgetfulnes. And than the syke persone so trou-
bled both in body and in soule remembreth nothyng/
but payne and synne / wherfor somtymes he fereth so
moche the ryghtwysnes of god / seynge al oonly the
abhomynacyō of his owne lyfe / and nothyng of his
good dedes that he hath / nat sufficient hope & truste
in the mercy of god / but fall eth into desperaciō with-
out remedy. This desperacyō is mooste greuouse and
mooste perillous aboue all synne in the worlde. wher-
fore if any suche temptacion come in a mānes mynd
lette hym arme hym selfe myghtyly withe vertue of
hope and confidence considerynge wel and certaynly
trustynge that though he a man had neuer done good
dedes in his lyfe / But as many synnes as euer was
done sythe the begynnynge of the worlde / or shalbe
done to the worldes ende. And though he had neuer
ben schyden nor done penaunce for them. And at the
houre of deathe perauenture he myghte nat speke / or
had no leysur for to be schyden / yet he shulde nat in
no wyse despayre of the mercy of god. For i this case
it were sufficient for his saluacion to be sorow in hys
berte for his synnes / and aske god mercy all oonly
in hys mynde thynkeynge that the mercy of god ys
euer in this worlde aboue his rightwysnesse. A man
shulde euer haue so great hope and truste of his sal-

nacion/that thoughte an aungell of heuē appered
vnto hym/and shewed hym that he shuld be damp-
ned/ yet he shulde nat blame hym/ but rather thynke
that it were some illusion of the deuyl/transformyng
hym selfe in lykenesse of an aungell / for to desceyue
hym. & yet if he were certified/that it were an angel of
god in dede/ yet he shulde nat despayre of his saluati-
on/ but rather thynke that the aungell spake condy-
tionally/ that is to saye that he shulde be dampned/
if he wolde nat be in wyll and purpose to amende his
lyfe/ and be so: for the synnes that he hath done.

The thirde trouble or temptation at the houre of
deeth is anger/ wrath (and Impatience. This tempta-
cion cometh ofte tymes by suggestion of the deuyl/
whiche moueth a soule to grudge with his sykenesse &
to thynke that his payne is greater thanne he hath
deserued/ wherfore he cryeth and complayneth vnto
god and sayth why sufferest thou me lord god to co-
ntinue in so longe / and so great payne / what haue I
done that I shulde suffer all this.

Consider here feythfull soule/that by many tribu-
lations we must entre into the kynge dome of heuen.
For a man is nat worthy to come to great ioye / that
wyl suffer no great payne therfore / and what is the
payne of a weke/ or of a yere towards the great / & the
inestimable Joye of heuen / whiche shall indure nat
a weke or a yere/ but evermore wylde without ende.

The dere beloved soules of our lordē suffered great payne befoze they departed out of this worlde. And they were glad so to do knowynge the great profite/ and frute that they shulde haue therfoze/ if we wolde remembre and empynte well in our myndes / what payne and passion our sauyour Criste hath takē for vs/ we myght thynke our selve delycate persons if we wolde nat patiently suffre some payne for hym / and for the welth of our soules to opteyne the great blys that he hath bought for vs.

Lette vs therfoze endeuer oure selve patiently to suffre payne for the loue of hym/whiche suffered the great payne & passion of the moste bytter deth of the Crosse for vs. And thoughe our flesshe grudge with payne/and desire helth & reste in this worlde/ we must forsake this desire / & put our wyl to the wyl of god whiche knoweth best what thyng is for our auayle. And thāke hym hertely of his visitacion in sendyng vs payne and passion here in thys worlde lyke as we receyued of hym a precious gyste. For if we be parteners with our lordē in payne & passyng / we shalbe parteners with hym in Joye and consolacion.

The fourthe trouble or temptation at the houre of deth/is couetyse/and besynes of mynde/ in worlde ly thynges/whiche drawethe the soule frome the deuoute remembraunce/and inwarde loue that it shuld haue in our lordē specially at the tyme. This temptacyon cometh ofte tymes by suggestyn of the deuell/

whyche putteth in a mannes mynde at the houre of
deth/suche thynges specially as a man hath loued
beste in his lyfe before / as richesse/worldly pleasure.
wyfe and children/and suche other. These the deuyl
presenteth besely vnto a mannes mynde for that in-
tent that he shuld rather occupy his mynde herewith
all/than with gostly profite/and welthe of his soule.
¶ Therefore to puruey remedy agens this tempta-
tion/ it were expedyente that every man haue his tes-
tament redy made in tyme of his helth that he be nat
letted aboute the ordynge of his worldly goodes at
the tyme of his departynge. whan he shulde specyally
ordre his soule to the loue of god / and forsake the
loue of all tēporall thynges. For our sauoure sayth
he that wyl nat forsake father and mother/wyfe and
children/and all other tēporall possessions/he may
nat be my dysciple. wherfore they that shalbe about
syke persones/let them beware that they gyue them
nat ouer great comfort of bodely helth nor put them
in ouer moche truste and hope of lyfe: for suche swete
wordes / and vayne comfortes maye be occasyons of
theyr vtterly dāpnacion. But lette them moue them
dyligently for to forsake the loue of this wretchyd
worlde/and to put theyr wyl to god/and to be cōtent
alwayes whether it be to lyue or to dye. And of both
rather ordre them selfe to dye than to lyue/and than
they shalle nat be deceyued. For many a man is de-
ceyuede in the tyme of theyr deth/by hope of cōty-
nuance of lyfe. For as longe as they trust to lyue
they wylle neuer dispose theym perfytely to dye / and

so deth taketh them vnderposed to the great damage
and hurte of theyr soules.

The .v. trouble or temptaciō at the houre of deth
is pryde and vayne glorie/whiche cometh chiefly by
Instigation of the dyuell. For whan the deuill per-
ceyuethe that he can nat ouer come a soule by any of
these temptacions befoze reherfed/than he mouethe
hym to reioyse in hym self of his good dedes sayeng
vnto hym. O howe stronge be ye in scyth/ howe sted-
fast in the hope/ howe p̄fite in patience ye shall fynde
but fewe suche as ye be / ye haue done so many good
dedes in your dayes/that ye shall be remēbred as lōge
as the worlde standeth. This is a perillous & a sub-
tyll temptation. wherfore if any suche thoughtes
come in your mynde/loke that ye meke you self lowe-
ly vnto our lord conſyderynge that of your selfe ye
be noughtelles but a synfull creature & a wretched
synner nat all oonly for that ye haue done But also
for many synnes/whiche ye shulde haue falle vnto if
ye had nat ben preserued of our lord therfrom. And
where we haue euer in your lyfe done any good dedes
these cam nat of your selfe/ but of the grace of god to
whom belongeth honour & prayse therfore. Thus ye
shall with goddes grace ouercome the temptacions
of the dyuell/for whan ye wolde exalte you by pryde/
and vayne glorie/ye shall lowe your selfe by meke-
nesse. And whan ye wolde lowe you by desperacyon/
ye shall exalte your selfe by stedfast hope of the great
mercy of god.

Chozeuer ye that shalbe aboute sycke persones
loke that ye couſaile them by tyme for to receiue the
ſacramentes of the churche/for they be ſuffrayne me-
dycyns bothe for the ſoule and for the bodye. For all
ſykenesse and payne cometh of synne for if there had
neuer ben synne/there ſhulde neuer haue ben payne.
But remedy aynſte synne is grace/and grace is got-
ten chyſely by the ſacramentes of the churche/wher-
fore doubteleſſe the ſacramentes of the Churche/be
ſufferayne medycyns bothe for the ſoule and alſo for
the bodye.

And after that the ſike perſons haue receyued the
ſacramentes of the churche/lette hym nat fere to die
at any tyme that ſhall pleaſe our lord to calle hym
remembryng that there is none other way to come to
the Joye of heuen/ but alouely by this way of deſth.
For all the ſoules that be now in heuen haue paſſed
this ſame way of deſth. And though the fleſhe and
the ſenſuall appetyte grudge & fere to dye / lette nat
this trouble the ſike perſone for it is naturall for the
fleſhe ſo to do. But this grudge & fere ſhall nat loſe
the mercyte of the ſoule / if the ſoule conſent nat wyl-
lynge thereto / but be content to ſubmytte hymſelfe
to the wyl of god/whether it be to dye or to lyue.

Nowe for a ſhort concluſion that a man may the
better knowe at the houre of deſth/ whether he be in
ſtate of ſaluacion/he ſhall examyne hym ſelfe or his
frende in lyke wyſe of. v. ſpecyall thyngs. fyrſte whe

ther ye beleue all that logeth to cristen sayth as ho-
ly churche beleueth and teacheth. The seconde whe-
ther he truste stedfastly to be saued and to com to the
Joye of heuen through the meritees of cristes passi-
on. The thirde whether he be sorow for all the synnes
that he hath done/ and aske specially forgyuenes of
our lord for them with wyl and purpose to absteyn
from synne henceforwarde. The fourthe whether he
forgyue all them that haue hurte or offēded hym by
worde or by dede. And aske all them forgyuenes that
he hath hurt or offēded eyther by worde or by dede.
The fyfte if he hath hurte any man whether he wyl
that restytucion and amēdes be made vnto theym
accozdyng to ryghte and conscience / as ferre as his
power may extēde. These .v. questions be necessary
to be asked of them that lye in Jeopardye of dethe.
And who so euer may answere to all them/ and say ye
thereto/ truly and inseynedly / by his worde of mouth
or for wante of speche in his herte alone/ he maye be
assured if he so departe this worlde that he shalbe sa-
ued and come to the blisse of heuen euertlastyng.

¶ Yet in all maner of troubles / and temptacions in
body or in soule/ lette every man remembre inward-
ly the blessed passion of our sayour Criste/ and call
thereto for helpe and succoure and he shal euer fynde
remedy therin. Beside this lette every man cal vnto
the gloriouse virgyne the mother of god oure Lady
saynt Marye for helpe/ comfort and assistance. For
she maye helpe vs and succoure vs for she is most of

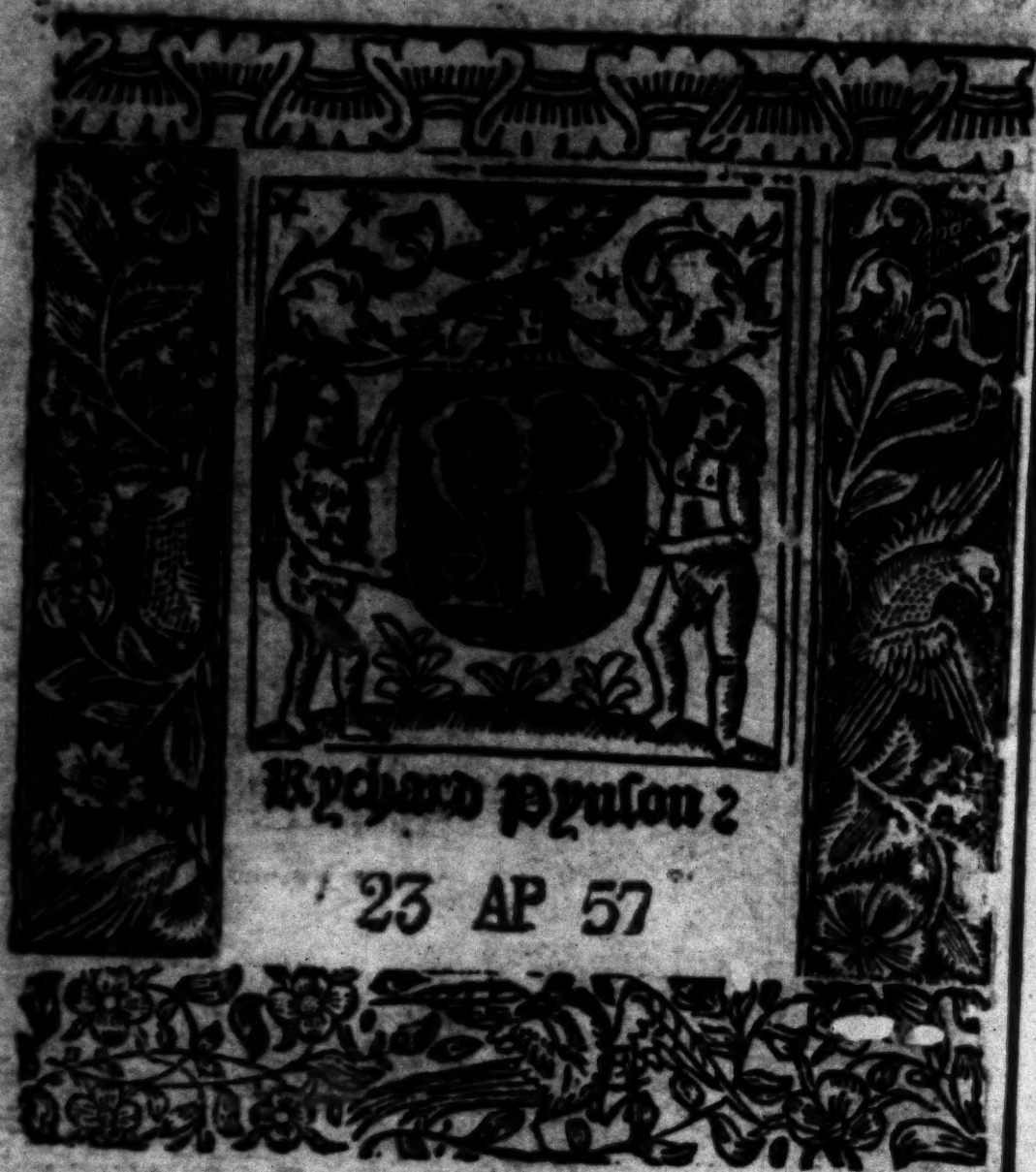
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power vnder god / and doubtles she wyl helpe vs and
succoure vs if we calle vnto hir / for she is the mothe
of mercye and of pytpe. And our speciall aduocat so
to shewe and present all our causes and our necessityes
to the hyghe Iuge of Heuen byz owne blyssed
sone. And doubtles it is nat to be thaught that such
a noble sone so lounge and so gentyll vnto his mo-
ther wyl denye hir any thyng that she asketh. wher
fore lette every man and woman at all tymes but sy-
cially at the houre of deth call vnto hir for helpe and
succoure. And doubte we nat but she wyl ever be re-
dy to helpe / succoure / comforte / and assiste vs in all
our causes and necessitees.

Besyde this let every man & woman at the houre
of derthe make inuocacyon (and theyre frendes wiche
them) vnto holy aungelles and sayntes of heuen spe-
cially to those / whiche they haue haboe more deuoti-
on vnto in theyr lyues. And so synally recomende
theyr soules vnto our lord Iesu / god almyghty / to
his blessed moder and birgyn our lady saynt Mary /
and to all sayntes sayenge. In manus tuas domine
comendo spiritum meum redemisti me domine deus
veritatis.

¶ And other prayers whiche shalbe thought conue-
nient and pleasaunt vnto god. To whom be honoure
and glory euerlastyng. Amen.

¶ Explicit oronatorium Curatorum. Em-
printed by Rycharde Wynson prynter
vnto the kynges noble grace/dwel-
lyng in London in Fleetestre
at the sygne of the Be-
orge beside saynt
Dunstanes
churche.



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1. The first part of the paper is a general introduction to the subject of the study. It discusses the importance of the study and the objectives of the research. It also mentions the scope of the study and the limitations of the research.

2. The second part of the paper is a literature review. It discusses the previous studies on the subject and identifies the gaps in the existing literature. It also mentions the theoretical framework of the study and the research hypotheses.

3. The third part of the paper is the methodology section. It describes the research design, the sample, the data collection methods, and the data analysis techniques. It also mentions the ethical considerations of the study.

4. The fourth part of the paper is the results section. It presents the findings of the study and discusses the implications of the results. It also mentions the limitations of the study and the directions for future research.

5. The fifth part of the paper is the conclusion section. It summarizes the main findings of the study and provides a final statement on the importance of the research.